A U M

There is this city of Brahman—the body—and in it the palace, the small lotus of the heart, and in it that small ether. Both heaven and earth are contained within it, both fire and air, both sun and moon, both lightning and stars; and whatever there is of the Self, here in the world, and whatever has been or will be, all that is contained within it.—**Chandogya-Upanishad.**

The Kingdom of Heaven is within you.—**Jesus of Nazareth.**

THEOSOPHY

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FRAGMENTS OF OCCULT TRUTH

WE have received from our esteemed Australian Brother Theosophist, W. H. Terry, Esq., the following interesting and temperate note on some supposed errors of Occultists when dealing with the phenomena of Spiritualism. The subject is one of universal interest, and we shall require, therefore, no apology, either for reproducing our good brother's communication *in extenso,* or for appending thereto some few fragments of the lessons taught us in the Occult schools, which may possibly both help to remove his personal difficulties and tend to convey to Spiritualists generally, a clearer conception of the causes of many of the phenomena of which they have had experience. Mr. Terry writes upon—

SPIRITS EMBODIED AND DISEMBODIED.

"Aiming at the resuscitation of old truths, or truths long since known but lost sight of, and the evolution of new truths, or truths not yet unfolded to the comprehension of humanity, the elucidation and beneficent application of the innate powers of the human spirit and the encouragement of harmonious thought, the Theosophical Society occupies an elevated and commanding position; but to maintain and strengthen that position it is essential that the public utterances of its prominent representatives should be strictly philosophical and capable of standing the test of critical analysis. Most of the writings and reported addresses emanating from my brother Theosophists that have come under my notice have in their main features complied with this condition, but I have observed in not a few of them a feature that to me appears to deviate from it, and that is the ignoring of disembodied human spirits as factors in the production of occult mental and physical phenomena.

"Asserting that 'man is a spirit' and that WILL is a function of the spirit in fact its executive (and most of those who have not had personal experience of the wonderful physical phenomena producible at will by many Indian Yogis and adepts, will on account of the clear evidence of their occurrence give credence to them), it cannot be assumed that the physical body has anything to do with the production of these phenomena. They are undoubtedly the result of spiritual forces, and, as they come in response to the desire of the persons who

have acquired or are gifted with the occult power to produce them, they are evidently the result of invisible forces, guided by the human will, and, unless the physical body can be shown to be a necessary fulcrum, there is no valid reason why the disembodied spirit should not be able to produce similar phenomena.

"Twenty years of investigation of the phenomena of Spiritualism, Psychology, Mesmerism, and Clairvoyance, although it has served to show me how little I know of the mysteries of nature, has afforded me conclusive evidence that disembodied spirits can and do produce physical and mental phenomena on the surface of this world and of the independent action of their intelligence, at least, so far as the influence of the embodied spirits of those in communication was concerned. For instance, A. B., a sensitive, passes into a trance. A voice differing from his normal one speaks through his lips and says he is C. D., who died in a neighboring colony some years previous, and is anxious to send a message to his friends there. The message is written as dictated by him, none present having either heard of him or of the persons whose names he gives; all that is stated by him proves correct; the names of his friends, the address—the fact of his passing away as specified. Again, a materialized form appears and asks for a person known to the writer, but who resides some five hundred miles away; this form which professes to be identical with the one that appeared in London and has since given many evidences of identity of both form and intelligence, avers that he has met the gentleman whose name he mentioned in London and that the said getleman then spoke certain words to him. On writing to this gentleman the statement is corroborated, though none knew till then anything about it, and his name even had not been in the mind of the only person present who knew him.

"In these instances which are not at all **singular**, but rather **representative** of common occurrences in my experience, we have a manifestation of distinct intelligence claiming to be a disembodied human spirit, and giving proofs, more or less conclusive, of its identity, cumulative evidences of this generally resulting from further intercourse with the unseen intelligence. In another instance where what professes to be a disembodied human spirit produces certain physical phenomena we appeal to clairvoyance, whilst the phenomena are taking place in another apartment, and the clairvoyant describes a spiritual form producing the phenomenon together with the **modus operandi.** Subsequently on describing the form to the only one who had known her in the body it is immediately recognized as that of a departed relative who has often written automatically through a sensitive since her departure from material life. At other times I have tested with two clairvoyants the identities of one I knew and loved in this life, and they have each minutely described the form and dress correctly, but both differing materially from the conception I had at the time in my mind, and neither of the clairvoyants having knowledge of the form described when in earth life. With innumerable experiences of this kind and constant intercourse with intelligences who consistently maintain their identity as the disembodied spirits of men and women who have lived on this earth, giving mental and physical evidences of their power over mind and matter, the position of those Theosophists who deny to disembodied spirits a legitimate share in the marvelous phenomena that are agitating the minds of all civilized nations at the present time seems eminently unphilosophical. I am not so unreasonable as to assume my personal experiences a demonstration to others. They are merely given to justify my position. I rely upon my **a priori** argument that the phenomena are admittedly producible by the human spirit, and that there is no evidence forthcoming to show that the said spirit loses its power in this direction when finally separated from the physical form. If my Oriental brothers can point out anything illogical in my argument or furnish a rational theory to account for the phenomena I attribute to disembodied human spirits, it will receive from me all the consideration it demands from one whose aim is to gain and give as much light as possible, not only to our Brotherhood, but to that larger brotherhood of humanity who have less facilities for acquiring it than those within our ranks, for this, in my estimation, is the essence of Theosophy."

It is but fair that we should meet the charge brought, and in the same friendly and frank spirit shown in his letter by our esteemed Australian brother Theosophist. Until some one more competent, enters the arena of discussion to pick up the glove flung by Spiritualism to Theosophy across the oceans, we will take the liberty of saying a few words—not in our defense—but as a matter of courtesy to our correspondent.

"Those Theosophists who deny to disembodied spirits a legitimate share in the marvellous phenomena" are few, indeed, for the great majority of Theosophists concern themselves with Spiritualism very little,—if at all. Indeed, our members may be divided into five principal classes and described as follows:—

(1) Men profoundly concerned in the revival of their re-

spective religious philosophies in all their pristine purity—Buddhist devotees outnumbering all others. These neither know of, nor do they care for, Spiritualism.

(2) Students of various philosophies, searchers after truth, whencesoever it may come. They neither believe nor disbelieve in spirits. They are open to conviction in any way, but will accept nothing on second-hand testimony.

(3) Materialists, Freethinkers, Agnostics, who care as little for Occultism as they do for Spiritualism. Their only concern is to free the masses from the fetters of ignorance and superstition, and educate them. Many, indeed most of them, are philanthropists who hold it more expedient to devote their energies to the assistance of the living, than to occupy their time in conversations with the dead.

(4) Spiritualists and Spiritists who could not well be accused of any such "heresy." And finally,

(5) Occultists, who do not number half a per cent. in the Theosophical Society.

These latter are the only "Theosophists" who are really open to our correspondent's accusation and even these, if we look beyond the veil of words which more or less conceals the ideas of both Spiritualists and Occultists, will prove to differ less widely on these points from our correspondent than he seems to suppose. For, in this as in so many other cases, it is in a great measure to the different significations attached to the same terms by the two parties, that their apaprent irreconcilable divergence is due. "Words" as Bacon, we think, says, "mightily perplex the wisdom of the wisest, and like a Tartar's bow shoot backwards into the minds of those that follow them," and so here the conflict of opinions between Spiritualists and Occultists is solely due to the fact that the former (who overrate their quality and character) dignify by the name of "spirits" certain *reliquiae* of deceased human beings, while the Occultists reserve the name of Spirit for the highest principle of human nature and treat these *reliquiae* as mere *eidolons,* or astral *simulacra,* of the real spirit.

In order to understand clearly the view of the Ocultists, it is necessary to glance at the constitution of the living human being. Even the spiritual theory teaches that man is a trinity, composed of (1) a higher spirit, or the "Spiritual Soul" as ancient philosophers designated it; (2) its envelope—the ethereal form or shadow of the body—called by the Neoplatonists the "animal soul"; and (3) the physical body.

Although from one point of view this is broadly correct, yet, according to Occultists, to render our conceptions of this truth clearer and follow successfully the course of man after death, it is necessary to subdivide further these three entities and resolve them into their constituent principles. This analysis being almost wholly unknown to Western nations, it is difficult in some cases to find any English words by which to represent the Occult subdivisions,

but we give them in the least obscure phraseology that we can command.

Divisions of the Spiritualists.

1. The Body.
2. The Animal Soul or *Perisprit.*
3. The Spiritual Soul or Spirit.

Subdivisions of the Occultists.

1. The Physical body, composed wholly of matter in its grossest and most tangible form.
2. The Vital principle—(or *Jiv-atma*),—a form of force, indestructible and when disconnected with one set of atoms, becoming attracted immediately by others.
3. The Astral body (*Linga Sharira*) composed of highly etherialized matter; in its habitual passive state, the perfect but very shadowy duplicate of the body; its activity, consolidation and form depending entirely on the *kama rupa.*
4. The Astral shape (*kama rupa*) or body of desire, a principle defining the configuration of—
5. The animal or physical intelligence or consciousness or Ego, analogous to, though proportionately higher in degree than, the reason, instinct, memory, imagination, etc., existing* in the higher animals.
6. The Higher or Spiritual intelligence or consciousnes, or spiritual Ego, in which mainly resides the sense of consciousness in the *perfect* man, though the lower dimmer animal consciousness coexists in No. 5.
7. The Spirit—an emanation from the ABSOLUTE; uncreated; eternal; a state rather than a being.

Now the change we call death, only immediately affects the first three constituents; the body decomposes to enter into new combinations, and the vital force is dissipated to help to animate

*Western Science, of course, as a rule, holds that animals have no conscious Ego, but this we know to be erroneous; they possess no spiritual, but they do possess an animal consciousness. Could men communicate with them, they would discover not only this, but also that many of the anthropoid apes possess an intelligence, consciousness, etc., little inferior to that of lunatics and madmen, and some desperately wicked and depraved men who have, in fact, become animals, through the loss, temporary or permanent, of their sixth and seventh

new organisms, and the astral human form (Linga Sharira) dies with the body.

There remain four principles. As a rule (we except the cases of higher adepts) one of two things occurs in accordance with the Universal Law of Affinity. If the spiritual EGO has been in life, material in its tendencies, placing its main enjoyment in, and centering its desires on, material objects and the gratification of earthly desires, then at death, it continues to cling blindly to the lower elements of its late combination, and the true spirit severs itself from these and passes away elsewhere. To follow its course is beside the present question since the remaining principles in which personal or animal consciousness remains have parted with it forever, and it would require a complete exposition of the entire philosophy of Occultism to explain fully *its* course; suffice it to say, now, that it passes away (taking with it no fragment of the individual consciousness of the man with which it was temporarily associated) to fulfill its mission, still guided and governed by the irresistible cyclic impulse which first projected it through the veil of primitive kosmic matter.

But if, on the other hand, the tendencies of the EGO have been towards things spiritual, if its aspirations have been heaven-ward (we use a conventional term), if it have, when weighed as it were in the balance, a greater affinity for the spiritual than for the earthly constituents (with their accompanying desires) of the combination in which it recently took part, then it will cling to the spirit, and with this pass into the adjoining so-called world of effects, (in reality, a state, and not a place), and there purified of much of its still remaining material taints, evolve out of itself by the spirit's aid a new Ego, to be reborn (after a brief period of freedom and enjoyment) in the next higher world of causes, an objective world similar to this present globe of ours, but higher in the spiritual scale, where matter and material tendencies and desires play a far less important part than here.

In either case, it is not a matter of Judgment, of Salvation and Damnation, of Heaven and Hell, but solely the operation of the Universal Law of Affinity or Attraction, which makes the EGO cling in one case to the more material, in the other to the spiritual components of the late, now death-parted aggregation. Now neither during its gestation in the subjective world of effects, nor during its temporary period of the enjoyment in its newly evolved Ego-hood of the fruits of the good deeds, its *Karma* on earth, nor after its entry on rebirth into the higher objective world of causes

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principles, even while the combination of the other five principles is still intact, i. e., even during life.

Was it some hazy tradition of the truth handed down through the Romish Church, which has ever possessed some secret knowledge of the teachings of the ancient mysteries, or was it the great Poet Soul's own glimpses into the Astral Light, that made Dante represent the souls of several of his enemies as already in the "Inferno," though the men themselves still lived upon earth? Of course, the fragment of truth thus embodied, was utterly distorted by the malign influence of the then prevalent material Hell superstition—but it was quite possible, as the Modern West has still to realize, that the souls of some of these evil men might have already passed away (though not to the fabled Inferno), whilst the men themselves still lived.—ED. THEOS.

can the Ego re-enter this present world. During the first period it is so to speak, dormant, and can no more issue from the state in which it is developing than a child can come out of its mother's womb to pay a visit before the period of pregnancy concludes. During the second period, however etherial and purified of gross matter the regenerated Ego may be, it is still subject to the physical and universal laws of matter. It *cannot,* even if it would, span the abyss that separates its state from ours. It can be visited in spirit by men, it cannot descend into our grosser atmosphere and reach us. It attracts, it cannot be attracted, its spiritual polarity presenting an insuperable obstacle. Once reborn into the higher world and (independent of the physical impossibility of any communication between its world and ours, to all but the very highest adepts) the new Ego has become a new person; it has lost its old consciousness linked with earthly experiences and has acquired a new consciousness which, as time rolls on, will be interpenetrated by its experiences in that higher sphere. The time will come, no doubt, but many steps higher on the ladder, when the Ego will regain its consciousness of all its past stages of existence, but in the next higher world of causes, or activity, to our own, the new Ego has no more remembrance of its earthly career than we have of the life that preceded this present one.

Therefore, it is that the Occultists maintain that no SPIRITS of the departed can appear or take part in the phenomena of séance-rooms. To what *can* appear and take part in these, the Occultists refuse the name of spirits.

But it may be said what is that *can* appear?

We reply—merely the animal souls or perisprits of the deceased. It might appear from what we have said that while this, according to our previous exposition, would be true in the case of the spiritually-minded, in that of the materially-minded we should have these *plus* the spiritual Ego or consciousness. But such is not the case. Immediately on the severance of the spirit, whether at death, or (as, we have already hinted, is sometimes the case) before death, the spiritual Ego is dissipated and ceases to exist. It is the result of the action of spirit on matter, and it might, to render the matter more clear, be described as a combination of spirit and matter, just as flame is the result of the combination of oxygen with the substance being oxygenized and might loosely be described as the combination of the two. Withdraw the oxygen and the flame ceases, withdraw the spirit, and the spiritual EGO disappears. The sense of individuality in spirit cannot exist without combination with matter. Thus the pure planetary spirits, when first propelled into the circle of necessity, have no individual consciousness, only the absolute consciousness which they share with all fragments of the spirit hitherto entirely uncombined with matter. As they, entering into generation, descend the ladder and grow gradually more and more hemmed in by matter and isolated from the universal spirit, so the sense of individuality, the spiritual Egoship, grows. How finally on re-ascending the circle, step by step, they regain on

reunion with the universal, the absolute consciousness, and simultaneously all the individual consciousness which they have developed at each stage of their descending and ascending progress, is one of the highest mysteries.

But to return to the spiritual Egoship developed on this earth; if too tainted to follow the spirit in its upward course, it is, as it were, forthwith torn asunder from it. Left in the terrestrial atmosphere without the sustaining spirit that gave it existence, it has to disappear as the flame does when the oxygen is exhausted. All material elements which in combination with the spirit gave it a consistency, fly by the Law of Affinity to join the two other principles that remain of the perisprit or animal soul, and the spiritual Ego ceases to exist.

Thus alike in all cases all that remain, all that can appear, are the shells of the deceased, the two principles which we call the animal or surviving astral souls, or animal Ego.

But there is this to be noted. As the clay, as Saadi says, long retains traces of the perfume of the roses, which once honoured it with their companionship, so the etherialized matter which has been in combination with spirit, long retains a power of resisting disintegration. The more pure the spiritual Ego, the less of the matter which in combination with the spirit went to form it, does it leave behind clinging to the two principles; the more impure the greater the mass of such spirit-vitalized matter which remains to invigorate the *reliquiae*.

Thus it follows that in the case of the pure and good, the shells rapidly disintegrate, and the animal soul having ever been kept in subjection is feeble and will-less, and it can very rarely, if ever, happen that such should voluntarily appear or manifest themselves —*their* vitality, desires and aspirations almost exclusively existed in what has passed away. No doubt a power exists which can compel even these to appear, a power taught by the evil science of necromancy, rightly denounced by all good men of old. But why evil it may be asked? Because until these shells have dissipated, a certain sympathy exists between them and the departed spiritual Ego which is gestating in the fathomless womb of the adjoining world of effects, and to disturb the shells by necromantic sorcery is at same time to disturb the foetal spiritual Ego.

We said that these shells in such cases rapidly decay, the rapidity being exactly proportioned to the purity of the departed spiritual Ego, and we may add that similarly the rapidity of gestation of the new Ego is proportioned to the purity of the old Ego out of which it is evolved. Happily necromancy is unknown to modern Spiritualists, so that it is next to impossible that the *reliquiae* of the good and pure should ever appear in the séance-room. No doubt, the *simulacra* of some spiritual Egos whose fate trembled in the balance, whose affinities, earthwards and heaven-wards, to use the popular phraseology, were nearly equal, who have too much of the matter behind that has been in combination to form them, who will lie long in foetal bonds before being able to develop the new Ego-hood;

no doubt, we say such *simulacra* may survive longer and may occasionally appear under exceptional conditions in séance-rooms, with a dim-dazed consciousness of their past lives. But even this, owing to the conditions of the case, will be rare, and they will never be active or intelligent, as the stronger portions of their wills—the higher portions of their intelligence—have gone elsewhere.

Nature draws no hard and fast lines though in the balance of forces very slight differences in opposing energies may produce the most divergent results. All entities shade off from one end to the other of the chain by imperceptible degrees, and it is impossible for man to guage the exact degree of purity of the deceased at which the re-appearance voluntarily of his *reliquiae* through the agency of mediumship becomes impossible, but it is absolutely true that, broadly speaking, as a law, it is only the *reliquiae* of non-spiritaully-minded men, whose spiritual Egos have perished, that appear in the séance-rooms and are dignified by Spiritualists with the title of "spirits of the departed."

These shells, these animal souls, in whom still survive the major portions of the intelligence, will-power, and knowledge that they possessed when incorporated in the human combination, invigorated too by the re-assimilation of the spirit-vitalized matter that once combined with the spirit to compose their spiritual Ego, are often powerful and highly intelligent and continue to survive for lengthened periods, their intense desire for earthly life enabling them to seize from the decaying *simulacra* of the good and feeble the material for prolonged existence.

To those *eidolons,* Occultists are used to give the name of elementaries, and these it is that by the aid of the half-intelligent forces of nature which are attracted to them, perform most of the wonders of the séance-rooms. If to these shells, these *eidolons,* which have lost their immortality, and whence the divine essence has forever departed, our brothers, the Spiritualists, insist on applying the title of "spirits of the dead"—well and good—they are not spirits at all, they are of the earth, earthy, all that remains of the dead when their spirits have flown—but if this be understood, and it be nevertheless considered desirable to call them that to which they are the precise antitheses—it is after all merely a case of misnomer.

But let there be no mistake as to what they *are;* hundreds and thousands of lost and ruined men and women all over the globe attest the degradation to which constant subjection to their influence in mediumship, etc., too generally leads, and we who know the truth should ill discharge our duty if we did not warn all Spiritualists in the strongest terms possible, against allowing this misuse of terms to mislead them as to the real nature and character of the disembodied entities with which they so constantly and confidingly deal.

Now probably Spiritualists will admit that our views will explain the vast mass of trash, frivolous nonsense and falsehood communicated through mediums, as also the manner in which so many

of these, good and honest to begin with, gradually grow into immoral imposters. But many objections will be raised. One man will say—"I have repeatedly conversed with my late father—a better, kinder-hearted, more spiritual-minded man never lived—and on one occasion he told me a fact, unknown to me, and, I believe, to every one living, which I subsequently verified."

Nothing is simpler—the father's image was in the son's mind—thus put *en rapport,* the disembodied elementary which, if of one of the more intelligent classes, has glimpses of things in the astral light, and can here and there dimly distinguish the pictures which record every deed, word and thought, (pictures which we are all unconsciously incessantly evolving, pictures which survive long after those who originated them have passed away) the elementary, we say, scanning these easily picks up sufficient facts for its purpose, and by its will materializes itself, partly out of the matter drawn from the medium's body, partly out of inert kosmic matter drawn to it by the help of the elementals or half-blind forces of nature which it, and probably the medium also, has attracted and stands forth the counterpart of the dead father and talks of things known only to that dead father. Of course, if the matter talked of were known to any present, both elementary and medium, if in a trance, could equally know it, but we have purposely supposed one of those rare cases which are considered to be the strongest proofs of "spirit identity," as it is called. Of course, too, everything that has once passed before that son's mind, intonation of voice, tricks of manner, infirmities of temper, though apparently forgotten at the moment, are really indelibly recorded in his memory, as is proved by their immediate recognition when reproduced by the elementary who has fished them out of those dormant records.

And it must be remembered that these apparently strong and perfect cases are very rare, and that the elementaries who come as A. or B., usually, if they personate people of any note, make gross blunders and almost without exception betray their falsehood in one way, or another, Shakespeare and Milton dictating trash, Newton grossly ignorant of his own *Principia,* and Plato teaching a washed-out Neoplatonism *cum* sentimental Christian philosophy, and so on. At the same time undoubtedly in rare cases the ghostly relics of very clever, very bad and very determined men constitute disembodied entities of high intelligence, which survive for a lengthened period, and the wickeder and more material they are in all their tendencies, the longer do they escape disintegration.

The Orthodox Church is much nearer the truth when it calls the entities that are mostly dealt with in séance-rooms "devils," than are the Spiritualists who call them *Spirits.* We do not mean that they are at all generally actively malevolent, but their magnetic attractions are evil, and they incline and lead those with whom they have much to do to the same evil, material passions, which have been their own ruin.

Naturally now some Spiritualists will object that this cannot be true since despite the mass of folly and gibberish, or worse, often

heard in séance-rooms, the purest sentiments and really lofty ideas and teachings are not so very rarely expressed through mediums.

Several points have, however, to be borne in mind. In the first place, though proved unfit for further development, and, therefore, doomed in most cases by the eternal law of the survival of the fittest to be disintegrated and, losing personal consciousness, to be worked up again in the lower worlds into new combinations, all elementaries are by no means actively wicked all round. On the balance, their whole natures proved to have a greater affinity to matter than to spirit, and they are, therefore, incapable of further progress, but when dealing with a pure circle and speaking through a still pure medium (very few mediums, indeed, continue this after a long course of mediumpship) the better and less degraded side of their nature comes out, and it is quite possible for elementaries to have a perfect intellectual knowledge and appreciation of virtue and purity and enlightened conceptions of truth, and yet be innately vicious in their tendencies. We meet plenty of men who have a sentimental love for virtue, and yet whose lives are one unbroken course of lust and self-indulgence, and as the men were, so are the elementaries, their *reliquiae*. If we at times speak bitterly of popular modern Christianity, it is because we know that with all its other ennobling and saving tendencies just on this all-important point it leads to the destruction of myriads of souls. For it leads to the belief that it signifies little what a man does, if he only finally believes that his sins are forgiven him, and that by relying on the merits of Jesus Christ he may escape the vengeance of the Lord. But there is no anthropoomorphic Lord, no vengeance, no forgiveness; there is simply the action of a natural law impressed on the universe by the Absolute—simply a question of balance of affinities, and they, whose deeds and general tendencies are earthly, go down in the scale, rarely, very rarely, to rise again in their own identities, and those in whom these tendencies are spiritual pass upwards.

It is not, however, possible here to enter into the great questions thus glanced at, and we return to the subject of high or comparatively high, teachings through mediums.

Now it must not for a moment be supposed that all we hear from these latter comes from elementaries. In the first place, a great many well-known mediums are clever imposters. There are notorious trance mediums, especially women, who steadily work up for their so-called trance orations, and these being really clever and working at good books, deliver essays of a respectable and at times almost first-class character. There is no spiritual influence at work here, the only apparently abnormal feature in these cases is that persons possessing such fair abilities should be willing thus to prostitute them, and that people who can talk so well and touchingly of truth and purity, should yet live such lives of falsehood and immorality. Alas! *meliora videor proboque deteriora sequor,* has ever found response in too many human hearts and has in all ages rung the annihilation-knell of too many Egos.

In the second place, in the case of pure and genuine mediums,

who in a trance pass entirely under the influence of their own seventh principle, the *augoeides* of the Greeks, the whole teachings come from the medium's own soul, and it is very rare to obtain thus anything higher than the medium's own intellect, when in a state of spiritual excitement, could produce.

It may be said that in many such cases, the medium says himself or herself, that it is Judge Edmonds, or the late Bishop of ——, etc., that is teaching him or her, but this is merely due to the intervention of mischievous elementaries who are always crowding about every medium, and who, if he is too pure, to enable them to get command over him, yet, ever anxious to get a finger in every pie, confuse and deceive him. Only an adept can clearly and consciously place the spiritual Ego wholly under the domination of the Spirit. Mediums who in trances, unconsciously succeed in doing this, are unaware of the source whence they derive their perceptions and can be made to believe by any elementary exerting any influence over them, through any weak point in their character, that these are derived from it. The same, though in a minor degree, is the case with those rare, high, because specially pure, mediums, whose Ego and Spirit can soar together, when the rest of the combination is in a trance, into the astral light, and there can read all the highest thoughts that man has ever thought. True, the Ego of the highest and best mediums can reproduce in this material world only in a fragmentary and confused manner what it reads in the astral light, but still even this dim reproduction is sometimes of a character far transcending the capacities alike of the medium and all those present. How it comes that the thoughts thus fished up like pearls out of the astral light come often to be attributed by the medium to spirits we have already explained.

But an even more common source of inspiration of mediums, is the mind of one or more of those present. When in a trance, the spiritual soul, (the sixth and seventh principles) can read all that is recorded in the mind or memory of those towards whom it is in any way attracted, and the medium's utterances will in such cases be quite up to the highest standard of those with whom it is thus *en rapport*, and if these are pure, highly cultivated persons, the teachings thus received will be equally pure and intellectual. But here again the unconscious medium as a whole does not know whence its perceptions are being derived. In its spiritual soul it knows no doubt, but in its combination with the other principles—a combination necessary for the writing or speaking of those perceptions,—it is quite in the dark and can be impressed by any elementary, of sufficient force, at hand, with any conception in regard to this point that it chooses to convey.

In truth, mediumship is a dangerous, too often a fatal capacity, and if we oppose Spiritualism, as we have ever consistently done, it is not because we question the reality of their phenomena, which we know, can and do occur (despite the multitudes of fraudulent imitations) and which our adepts can reproduce at will without danger to *themselves*, but because of the irreparable spiritual injury (we say nothing of the mere physical sufferings) which the pursuit

of Spiritualism inevitably entails on nine-tenths of the mediums employed. We have seen scores, nay rather hundreds of, so to say, good, pure, honest young men and women, who but for the cultivation of this evil capacity for the reception of impressions by elementaries, might, and would in all probability, have lived lives, leading to higher things, but who through the gradual pernicious influence of these low, earth-bound natures have sunk, from bad to worse, ending often prematurely, lives that could lead but to spiritual ruin.

These are no speculations—we speak that we do know—and if one in five mediums, who habitually exercise their capacity, escape the doom that overtakes so many, these exceptions cannot justify the Spiritualists in aiding and abetting the crowd of professional mediums who gamble away their immortality with the lower material influences. The practice of mediumship for good purposes, at rare intervals, by virtuous mediums, intermediately ever careful to strengthen their moral and spiritual natures, by pure lives and holy aspirations, is one thing, and the habitual practice, in a worldly, careless, undevout spirit, for gain is another, and this latter cannot be too strongly denounced alike in the highest interests of the mediums and of the sitters who employ them.

"Evil communications corrupt good manners" is an eternal truth, trite and hackneyed though it be, and no evil communications are so evil as those subtle influences, that radiate from the low, bestial elementaries who crowd the séance-rooms of immoral, or more or less demoralized, mediums, too weak and low to make themselves heard or seen, but strong enough in their intensely material tendencies, to diffuse a moral poison into the mental atmosphere of all present.

That men bewildered amidst the crumbling ruins of *effete* religions should madly grasp at every clue by which there seems some faint hope of penetrating the cloud-shrouded labyrinth of the mystery of the universe, is neither wonderful nor reprehensible, but it is not through mediums, the prey of every idle spook and elementary that the great truth is to be reached, but by that rigorous course of study, self-discipline and self-purification which is taught in the temple of Occultism to which Theosophy is, in the present day, the high road.

But we digress. Whether he accepts our explanations or not, (and *we* KNOW that they are true) our correspondent will, we believe, admit that in what we have written we have explained according to our philosophy, not only the particular instances he quotes, but at the same time the *modus occurrendi* of most of the phenomena of the séance-room, and though in doing this we have glanced at numberless subjects of the highest importance requiring much further explanation, we have already so far exceeded the space usually allotted to such disquisitions, that we must, however unwillingly, close, for the present, this interesting discussion.

(The foregoing article was first printed byH. P. Blavatsky in *The Theosophist* for October, 1881.)

WHAT REINCARNATES

WITH reference to the recent discussion as to how much of the personality, if any, accompanies the divine individuality in its passage from death to birth, the Bhagavad Gita speaks with no uncertain sound. The following is Mr. Subba Row's reading of the 8th verse in chapter 15.

"When the lord Jiva quits one body and enters another, he carries with him the mind and the senses, as the wind carries the fragrance of flowers from their source."

However necessary a fresh revelation may have been to bring before the Western mind in a definite form the truths we recognize under the name of the Occult Philosophy—and much that has been written on the subject, notably, the little book called "Light on the Path," may be regarded as such a new revelation—yet nothing can take the place of the older scriptures, and among these none stand on such a supreme height as Bhagavad Gita, containing, as it does, in its instruction on the Sacred Science, the very essence of all the Vedas.

It may sometimes speak in mystic language not always fully interpretable by the Western scholar, but where it states a thing definitely, it may be said to settle the question—and the above would seem to be a case in point. There is not much room for difference of opinion as to what is meant by the mind and the senses. To the writer it seems that not only the "Manas," but the Kamarupa is included in the totality of the entity that reincarnates (see Editor's note), and this only bears out the logical conception that there are no great leaps in nature, and that the man or woman takes up at each re-birth the threads of his or her character—alteration of sex should there be such notwithstanding—pretty much where he or she left off. The occult law which teaches that before a man can attain knowledge he must have passed through all places, foul and clean alike, will thus have to be accounted for by the gradual alterations of character during each lifetime.

PILGRIM.

(EDITOR'S NOTE.—Our correspondent is mistaken. Nothing of the "Kama-Rupa" reincarnates. As well imagine that a locket and chain we had worn all our life, or our reflexion in the mirror—reincarnates. Such is not the teaching we believe in. However similar, our philosophy is not that of the Vedanta.)

(The foregoing article was first published by Madame Blavatsky in *Lucifer* for June, 1888.)

The deluded despise me in human form, being unacquainted with my real nature as Lord of all things.—*Bhagavad-Gita.*

PRINCE TALLEYRAND—CAGLIOSTRO

A GOOD deal for and against Cagliostro has been said since the time when he disappeared from the scene, and so much has been written against him by his enemies, especially the members of the order of Jesus, that the ordinary run of people have come to think of him as no more than an imposter, and a very cheap one at that. This has been pushed so far that his name in the encyclopaedias stands for one of the great charlatans who from time to time are said to appear for the delusion of mankind and their own profit. The same sort of reputation has been given also to our honored fellow-student, Helena P. Blavatsky, and for similar reasons, with just as little basis. Indeed, there seems to be little doubt but that in time to come her enemies, like his, will delight to call her a great imposter, as has been done already by a little-minded so-called investigator who went all the way to India to look into matters theosophical.

If Cagliostro was in fact an imposter, it is a strange thing that so much attention was paid to him by the very best men and women of Europe. That fact will always call for explanation, and, until it is given due weight, the unbeliever in encyclopedias will be likely to think a good deal of the Count. There are some persons now of quite bright minds and wide acquaintance with men who say they believe he is still living, not under his old name, but with another, and that he is engaged in a great work which embraces the whole human family. This may or may not be true, since it calls for a very great age on his part, but the student of the occult knows that we are neither old nor young, but ever immortal.

The great Prince Talleyrand has left us something regarding Cagliostro which is of weight. It is to be found in a book published in London in 1848, containing the Memoirs of the Prince by his private secretary, M. Colemache, in chapter four. It there appears that the Prince was asked to give the incidents of his visit to Cagliostro, and did so at some length. He had heard so much about the Count that he resolved to pay him a visit and see for himself the man about whom nearly everyone was talking. An appointment was made, and at the time set Talleyrand called and was ushered into the presence, where he found the strange figure—a woman dressed in black and whose face was veiled—of whom much has also been said on the ground that she was alleged to be the confederate of Cagliostro or else a very good sensitive or medium. The Count appeared to be busy, and gazed into the eyes of the Prince with such a peculiar stare that the latter was not able to collect his thoughts, obliging Cagliostro to remind him of the many people waiting for an audience who could not be kept waiting if there was nothing to be said. Thereupon, as the Prince says

himself, being utterly confused he failed to recollect the posers he had prepared, and was forced to ask Cagliostro if he could tell him anything about a certain Countess. The reply he received to this was that she would be at the theatre that night and would wear a certain dress and certain ornaments. Then Talleyrand asked if he could have a remedy for headaches she often had, and Cagliostro reaching down took up a jug and gave the Prince what looked like water. It was directed to be applied to her forehead, and the strict injunction given that no one else was under any circumstances to handle the bottle or touch the water. Talleyrand then went off, the Countess appeared at the theatre exactly as was said, and after the play the party, including Talleyrand, went to a supper. The meal had progressed almost to the coffee when some one asked for the result of the visit to the supposed imposter. The Prince produced the bottle, but, contrary to the directions, allowed every one of the company to smell it and handle it. It was then proposed to apply the water to the fair forehead of the Countess, but there was some hesitation, until at last a quantity of the liquid was poured in the hand of one of the guests and placed on her forehead. Immediately she screamed with pain, but the hand could not be easily withdrawn; it had to be pulled off with violence, and with it came a large patch of the lady's skin. The next day the police were sent after Cagliostro, and the jug of liquid was taken to an official analyst, who made report that it was water and nothing else, just the same as what was in the bottle. This could not be explained by the Prince, but on the examination Cagliostro said it was indeed water which he had strongly magnetised, and that if the Prince had followed directions no harm would have come; he, however, had permitted a lot of roysterers to handle and smell it, and they had turned the immensely strong magnetism into the violent agent it turned out to be. Of course the manufacturers of hypotheses will say that it was not water but "some" acid or the like, not being able, though, to tell what they mean exactly. The incident is well attested and made a deep impression on the Prince, who gives evidence thus to facts and not to disputable theories.

J. QUILTER.

(The foregoing article was first printed by Mr. Judge in *The Path*, for October, 1890.)

Everything in the Universe follows analogy. "As above, so below"; Man is the microcosm of the Universe. That which takes place on the spiritual plane repeats itself on the cosmic plane. Concretion follows the lines of abstraction; corresponding to the highest must be the lowest; the material to the spiritual.—*The Secret Doctrine, Vol. I.*

As fire, being one, on entering the world, is assimilated to form after form; so the inner Self of all being is assimilated to form after form, and yet remains outside them.—*From the Upanishads.*

ACQUIRED HABITS

In attempting to deal with problems which only find their solution worked out to the full on planes and in terms incomprehensible to our ordinary senses, it would seem possible that illustrations drawn from the scienec of physiology should serve to explain these problems somewhat more fully than those illustrations which are drawn from physical science alone. Physiology is at least the science of life, and though, when pressed, we must admit that we know very little indeed of the main factors which lie behind the phenomena of life; and that, with all the means of research which we possess, we know nothing of even the physical forces *in themselves,* but only study their manifestations and correlations, yet we may, at all events, argue from the little we do know, and attempt to correct our conclusions by comparison with the analogies which we can draw from every science. The principle involved in the "as above, so below," is shown to be true in all departments of science, and has formed a most valuable means of verifying the results obtained by pushing a theory to its legitimate conclusion. Thus by correcting the phenomena of vital force by those of physical, we may arrive at many more or less just conclusions. Therefore, it is probable that by proceeding a step further, and drawing analogies from physiology, we may form an idea of what, for want of a better term, may be called the life of morality, and the forces whereby it is governed. By the term moral, I do not mean to convey any idea of that which underlies what is ordinarily known as morality, but a very much wider idea than that, namely, the force which really lies at the base of and inspires all our *motives* of action. Of course these are indirectly also at the root of our physical and what may be called our animate life, in which we men are in contact with the life of animals; but at present we need not endeavor to make a distinction between man and the animals, which are endowed with the physical and animate life force, but in whom the moral life is entirely latent, save in the case of a very few of the higher species, such as dogs and elephants. Though, even in these cases, it may be argued with good show of reason that this "moral life" of the higher animals is the result of education.

Now in man and animal alike there are great nervous centres which govern the vital phenomena, and hence, as a consequence, the physical phenomena of life. These centres, as they are called, are formed by collections of nerve cells, which occupy a very fairly defined area. They are found in the brain and the spinal cord for the most part, and to a lesser degree in the great vital organs themselves. Further, there is what is known as the sympathetic system of nerves, with its closely meshed network of nerves and ganglia, which lies outside, but in front of, the vertebral column, the whole

length of the body; this system is closely connected in its whole extent with the brain and spinal cord, and the branches therefrom, which are known as the cerebro-spinal system of nerves. Again to some extent the control of the nerves lies with the Will of any man, and the actions which result are termed "voluntary," but a very large majority of the processes and functions of the animal body are what are called "Reflex." These "Reflex" processes for the most part take place thus: An impression is made on what are called the nerves of sensation; these conduct a stimulus to one of the nerve centres above mentioned, and from this centre the stimulus is reflected along a motor nerve, and the action or function ensues. Thus the sensation is "reflected" into motion independently of the consciousness of the individual. Perhaps the best example of a limited reflection is in the case of the eye, when, in response to the stimulus of light, the iris alone, of all the muscles in the body, moves. Now all reflex actions are essentially involuntary, although they in great part admit of being controlled, modified, and prevented by the will. They, most of them, are directed for the preservation of the well-being of the body, and markedly show how the nerve centres combine and arrange in order the action of the muscles, so that they may unite for this common end. Among "Reflex" actions there is a large class called "Secondary," which require for their first performance, and for many subsequent performances, an effort of the will more or less intense, but which, by constant repetition, are habitually and almost mechanically performed, and in many cases almost without the intervention of consciousness and volition; such are reading, writing, and walking. This capacity of the nervous system, which consists in "organizing conscious actions into more or less unconscious ones," is that which makes education and training possible. It is by "association" of the reflex actions frequently repeated in a definite order that these actions come to take on a species of "automatism." To such an extent is this carried that we are all familiar with instances of persons, when in the somnambulic condition, writing and playing the piano in a state of complete unconsciousness to physical surroundings.

In fact "automatism" is a very important point in the argument. It is employed by physiologists to indicate the origination in nervous centres of impulses and their conduction from those centres independently of the reception of a stimulus from another part. And in this sense it is not possible in the present state of physiological knowledge to say what actions are "automatic." But the nearest examples are certainly the functions of respiration and the rhythmic action of the heart, which will be considered later on. Suffice it at present that it is a very important point that actions, which are distinctly reflex at the beginning, may be organized into unconscious actions which have a very strong character about the mof automatism, and that the two above-mentioned functions are those which are at the foundations of all vital phenomena, and hence, by the passage of time and by education, would necessarily most nearly approach to being automatic.

We may now consider the sympathetic system of nerves. This system of nerves at first sight appears to be automatically too complex to be understood. In reality, however, it is much more simple in arrangement than the cerebro-spinal, and its complexity is due to the manner in which each part is linked to the neighbouring and distant part and to the cerebro-spinal system as well. When dissected out it is found that the essential parts of this system consist of a ganglion, or nerve centre, and two nerves—afferent and efferent—leading to this centre, and from it to one of the organs. Thus the sympathetic system is made up of an enormous number of small systems, and the whole are united into the greatest complexity. But there is one essential difference between the two systems. In the case of the cerebro-spinal system, the majority of the actions taking place under its guidance are voluntary actions; in the case of the sympathetic system not only do the majority of actions take place without a voluntary effort, but they are never controlled by the mind save under the strong excitement or depressing influence of some passion; or secondarily, through some "voluntary movement" with which the involuntary region of the body is "associated." But in this latter case the action is really involuntary. Thus, in exceptional instances only does the mind control the action of the sympathetic nerves, and then only under undue excitement or depression; while for the most part the various centres of the sympathetic system, and also of the spinal cord, are reflex centres, which, subject to the "inhibiting action" of the brain, or more highly-organized centre, possess an independent action of their own that, aided by custom, habit, and frequency of use, almost amounts to automatism.

In the consideration of automatism we find that there is a nervous region of very great importance situated at the top of the spinal cord and immediately below the brain, and which, roughly speaking, is just within the skull about an inch behind a line drawn horizontally through the lobe of the ear. This region is so important that it has been experimentally found that the entire brain and spinal cord with this sole exception may be removed and still the heart will continue to beat and the animal will go on breathing. But when this region is injured, death ensues at once. Now the most important of the functions of the Medulla Oblongata, as the region in question is called, is that of respiration, and this one function may serve as the type of automatic actions, although there is some dispute about it. Like all the functions which are necessary to life it is essentially involuntary, but its action is also, to some extent, under the control of the will, for otherwise man would be unable to speak or to sing. It is argued that the act is a reflex one owing to the stimulation of nervous fibres which are distributed to the lungs; on the other hand it is stated that respiration takes place by direct stimulation of the Medulla Oblongata by the increasingly venous condition of the blood. Probably both functions exist, but the nerves leading from the lungs to the "respiratory centre" may be cut or may be paralysed zy chloroform, and still

the complicated muscular movements which constitute respiration take place in an orderly manner. As said above, respiration can to some extent be controlled by the will, and the breath can be "held" for a varying length of time which increases with practice. But the need of breath eventually overcomes the strongest opposition, and even the most determined attempts to commit suicide in this manner have failed. Still there is no doubt that by practice persons have increased the time during which they can hold their breath, as in certain well-authenticated cases of suspended animation, which have occurred in various parts of the world and especially in India, and thus there is shown to be a power which may be exercised in control of the natural automatism of the body and which, so far as the bodily frame is concerned, is independent of it. Were this not the case the instances of sudden death which occur through shock, and without injury to any part of the body, would be impossible, for there is no reason why the functions of respiration and of the heart should be interfered with, and the body would go on breathing and the heart beating under the stimulus of the Medulla Oblongata.

Thus, then, it is this "organizing conscious actions into more or less unconscious ones," but which may still be under control of some force that we may call the will, which is of the highest importance to the occultist, as will be seen later on. Speaking in terms of planes it enables a man to do two or perhaps more things at the same time. Starting an original impulse to walk from point to point, a man may take the necessary steps with no other guidance than the reflected sensations of one step to make another, and during the time occupied his mind may be engaged on matters of a totally different character. But waiving these considerations and the assumption that the brain is physically a registering "organ of mind" it is evident that to a considerable extent the brain has the control of the body.

To those who have studied metaphysics the term "personality" is a very familiar one. In reference to the present subject it would seem to stand to the "higher self" in very much the same relation as the body does to the brain—or rather to the brain only as the organ of mind; that is to say that the personality is, on the moral plane referred to previously, the outer covering, more or less gross, of the real man within—the higher self. This latter is the gradually increasing product of ages and is added to by the "personality" only when it carries out the spiritual aspirations which arise beyond, but which are communicated to the personality by the higher self. Consequently we may compare the actions dictated by the personality to those physical ones which are governed by the lower reflex centres and which have no concern whatever with the brain.

And this brings into prominence a curious fact in physiology and pathology that if either a nerve centre or nerve leading from that centre be stimulated without the impulse passing *to and through* that centre, the actions which result are tumultuous and disordered. This fact has a very important bearing by analogy on those actions which are dictated, reflexly or not, by the "personality" only, for,

as regards the higher self or brain, they are found tumultuous and disorderly and are, as a rule, not "directed with a view to the welfare of the organism," and more especially of other organisms. It would be impossible to enter on an elaborate analysis of what the personality really is—and as tedious as if one were in these pages to enter on a detailed description of the minute anatomy of the brain and spinal cord. Man is a compound, in his personality, of "desires, passions, interests, modes of thinking and feeling, opinions, prejudices, judgments of others, likings and dislikings, affections, and ambitions, public and private." For the most part this personality constitutes the horizon of man, and identifies him with this narrowed circle of interests. In other words he becomes exceedingly "Selfish." Of course the circle is very frequently enlarged, as in the case of family, of a society, of a church, or a state, and other individuals esteem men in proportion as their circle enlarges. Now the enlargement of the circle to and beyond these limits is a process of extreme difficulty, and especially when the circle is enlarged beyond these limits. But there is also another element which has to be eliminated—the thought of Self must not enter into the consideration at all. That is to say that the personality as a source of motive must be entirely eliminated and destroyed; and this is the process which occupies ages and is accompanied by such pain and suffering that it can only be faced by the aid of a consciousness of the higher self, and that this work is the only work worth doing. It is not very difficult to understand why this should be so difficult, and why it should take ages to accomplish, for we have to remember that it is the accentuation of personality against personality—the competition to live—which is at the base of all our modern education. In every age the strong man has kept his citadel against all comers until a stronger than he came, and the question is whether he can find a deeper and greater source of strength. To some extent that has been found, for "union is strength"; and the only problem has been amidst the clashing of personalities to make union possible. The parallel in physiology is seen in the difficulty, only obviated by long practice, experienced by divers in holding their breath. Murder will out, respiration will recommence and the educated personality reasserts itself, as the body insists upon the breath it is accustomed to have. But again it is possible for man to lay aside the limitations of his personality and merge his living interests with those of the world in which other personalities have an equal right and share. He can force himself to no longer feel separate from them, and to live in companionship with that which in them is beyond their personalities—their individualities, their Higher Selves. But this is a process which needs an enormous strength of will and an application to which most men are unequal. The ordinary senses have to be stilled and quieted before—if one may misapply a term—the sense of the higher self is felt and realised. Thus then the analogy of physiology is maintained; the bodily functions are reflexly fulfilled, and by long education, in some cases, automatically, but are subject, in proportion as

another education has trained the mind and will, to the brain. Equally so on the moral plane, the desires and tendencies of the personality act more or less reflexly and automatically without other control. But in proportion as the limitations of Self have been transcended so also is the extent of the power increased which controls the personality. The brain in one case, the higher self in the other, being trained and educated to send down impulses sufficient to control the physiological needs of the animal mechanism, or the desires of the personality.

But a further and yet more interesting problem now presents itself for discussion. We have seen that it is rational to conclude that conscious acts are by education organized into unconscious, and that the two functions most important to the physiological health of the body, viz.: respiration and the action of the heart, have been rendered automatic and independent almost of any voluntary conscious effort, although this control may be, in some instances, recovered. Consequently, by analogy, the control on the moral plane may be vested in the higher self as against the personality, by an effort to unite the consciousness with that higher self. That is, the higher self, or brain, will be able to control the physiological personality, or a higher centre dominate a lower. But a still further point would seem to consist in this. Why should it not be possible to make of the higher self a reflex centre, and finally an automatic one, which shall control the personality absolutely. On the physiological analogy it would certainly seem reasonable that this should be so. Let the personality send up a suggestion for action to the reflex centre, which may be in or below the level of the higher self, as is the case in the relative positions of the cerebral hemispheres and the Medulla Oblongata. Supposing that the motor point be in the higher self, it would only seem natural that the corresponding motion excited by the suggestion of the personality will either be in accord with the higher self, and be accomplished, or will be nullified. If, however, the motor point be below the higher self, then the communication must be handed on in order that the higher self shall have the control, and the personality not allowed to exercise sway.

Finally, however, the real importanec of the argument does not rest with the higher self, but with the spiritual life beyond; or, as "Light on the Path" states it, "the life beyond individuality."

Let us grant for the moment that is possible for the consciousness to be identified with the higher self, and that the personality as militating against that better part of man, and consequently interfering with "the life beyond individuality," is entirely subjected and controlled by a centre of force, certainly reflex, and, if possible, automatic, which is vested in the higher self. What, then, is the consequence? The personality as a source of separateness is done away with, and only used as an instrument in the same way that the physical body uses a finger. The real life is centred in the higher self, which maintains an automatic action over the personality, and prevents it from becoming a source of mischief. The force which is vested in the higher self or individuality, is derived from

that united Spirit of Life which is beyond individuality, and the man is left free to concentrate his attention and aspirations on that Spirit of Life, and draw more and more of its influence through his higher self into the world around him. Just as the physiological needs of the body are controlled by an unconscious, involuntary mechanism, so the personality becomes a conquered instrument, used for ends greater than it knows of. Man, as man, is no longer swayed by his changing and temporary desires, and has reached the happy "Waters of Oblivion." A. I. R.

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WHERE THE RISHIS WERE

The rishis were the sacred Bards, the Saints, the great Adepts known to the Hindus, who gave great spiritual impulses in the past and are said to sometimes reincarnate, and who at one time lived on the earth among men.

THE world is made of seas and islands. For continents are only great lands water-encircled. Men must ever live upon sea or land, then, unless they abide in air, and if they live in the air they are not men as we know them." Thus I thought as the great ship steamed slowly into the port of a small island, and before the anchor fell the whole scene seemed to change and the dazzling light of the past blotted out the dark pictures of modern civilization. Instead of an English ship I was standing on an ancient vehicle propelled by force unknown today, until the loud noises of disembarkation roused me once again.

But landed now and standing on the hill overlooking the town and bay, the strange light, the curious vehicle again obtained mastery over sense and eye, while the whole majesty of forgotten years rolled in from the ocean. Vainly did modern education struggle and soar: I let the curtain drop upon the miserable present.

Now softly sings the water as it rolls against the shore, with the sun but one hour old shining upon its surface. But far off, what is that spot against the sky coming nearer from the West, followed by another and another until over the horizon rise hundreds, and now some are so near that they are plainly seen? The same strange vehicles as that I saw at first. Like birds they fly through the air. They come slowly now, and some have been brought still on the land. They light on the earth with a softness that seems nearly human, with a skill that is marvellous, without any shock or rebound. From them there alight men of noble mien who address me as friends, and one more noble than the others seems to say,

"Would thou know of all this? Then come," as he turns agains to his vehicle that stands there like a bird in wait to be off.

"Yes, I will go;" and I felt that the past and the present were but one, and knew what I should see, yet could not remember it but with a vagueness that blotted out all the details.

We entered the swift, intelligently-moving vehicle, and then it rose up on the air's wide-spreading arms and flew again fast to the west whence it had come. It passed many more flying east to the Island, where the water was still softly singing to the beams of the sun. The horizon slowly rose and the Island behind us was hidden by sea from our sight. And still as onward we flew to the occident, many more birds made by man like that we were in flew by us as if in haste for the soft-singing water lapping the shore of that peak of the sea mountain we had left in the Orient. Flying too high at first, we heard no sound from the sea, but soon a damp vapor that blew in my face from the salt deep showed that we were descending, and then spoke my friend.

"Look below and around and before you!"

Down there were the roar and the rush of mad billows that reached toward the sky, vast hollows that sucked in a world. Black clouds shut out the great sun, and I saw that the crust of the earth was drawn in to her own subterranean depths. Turning now to the master, I saw that he heard my unuttered question. He said,

"A cycle has ended. The great bars that kept back the sea have broken down by their weight. From these we have come and are coming."

Then faster sailed our bird, and I saw that a great Island was perishing. What was left of the shore still crumbled, still entered the mouth of the sea. And there were cars of the air just the same as that I was in, only dark and unshining, vainly trying to rise with their captains; rising slowly, then falling, and then swallowed up.

But here we have rushed further in where the water has not overflowed, and now we see that few are the bright cars of air that are waiting about while their captains are entering and spoiling the nightly dark cars of the men whose clothing is red and whose bodies, so huge and amazing, are sleeping as if from the fumes of a drug.

As these great men are slumbering, the light-stepping captains with sun-colored cloaks are finishing the work of destruction. And now, swiftly though we came, the waters have rushed on behind us, the salt breath of the all-devouring deep sweeps over us. The sun-colored captains enter their light air-cars and rise with a sweep that soon leaves the sleepers, now waking behind them. The huge red-coated giants hear the roar of the waters and feel the cold waves roll about them. They enter their cars, but only to find all their efforts are wasted. Soon the crumbling earth no longer supports them, and all by an inrushing wave are engulfed, drawn in to the mouth of the sea, and the treacherous ocean with roars as of pleasure in conquest has claimed the last trace of the Island.

But one escaped of all the red giants, and slowly but surely his

car sailed up, up, as if to elude the sun-colored men who were spoilers.

Then loud, clear, and thrilling swelled out a note of marvellous power from my captain, and back came a hundred of those brilliant, fast cars that were speeding off eastward. Now they pursue the heavy, vast, slow-moving car of the giant, surround it, and seem to avoid its attacks. Then again swells that note from my master as our car hung still on its wings. It was a signal obeyed in an instant.

One brilliant, small, sharp-pointed car is directed full at the red giant's vehicle. Propelled by a force that exceeds the swift bullet, it pierces the other, itself too is broken and falls on the waves with its victim. Trembling, I gazed down below, by my captain said kindly,

"He is safe, for he entered another bright car at the signal. All those red-coated men are now gone, and that last was the worst and the greatest."

Back eastward once more through the salt spray and the mist until soon the bright light shone again and the Island rose over the sea with the soft-singing water murmuring back to the sun. We alighted, and then, as I turned, the whole fleet of swift-sailing cars disappeared, and out in the sky there flashed a bright streak of sun-colored light that formed into letters which read:

"This is where the Rishis were before the chalk cliffs of Albion rose out of the wave. They were but are not."

And loud, clear, and thrilling rose that note I had heard in the car of swift pinions. It thrilled me with sadness, for past was the glory and naught for the future was left but a destiny.

BRYAN KINNAVAN.

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THE BHAGAVAD-GITA

(Continued from December number.)

Salutation to Krishna! the Lord of Devotion, the God of Religion, the never-failing help of those who trust him.

WE have now discovered that the poem is not disfigured by this account of a conflict that begins in the first chapter; to be then dropped while the two great actors retire to their chariot for a discussion. This description of forces, and the first effect on Arjuna of his survey, show us that we are now to learn from Krishna, what is the duty of man in his warfare with all the forces and tendencies of his nature. Instead of the conflict being a blemish to the poem, it is a necessary and valuable portion. We see

that the fight is to be fought by every human being, whether he lives in India or not, for it is raging on the sacred plain of our body. Each one of us, then, is Arjuna.

In the Sanscrit, the first chapter is called "Arjuna-Vishad," which in English means, "The despair and despondency of Arjuna." Some have called it "The Survey of Army"; but while truly an Army is surveyed, that is not the essential meaning intended. It is the result of the survey we are to consider; and that result upon Arjuna, who is the person most interested—the one who is the chief questioner and beneficiary throughout the whole action of the poem—is despondency.

The cause of this despondency is to be inquired into.

Arjuna, in the flush of determination, and before any analysis of either the consequences to himself or to others who might become involved, entered the conflict, after having chosen Krishna as his charioteer. The forces are drawn up in line of battle, and he rides out to survey them. At once he sees ranged against him, relatives of every class, in their turn preparing to destroy others, their relatives, friends and acquaintances as well as Arjuna's, who are enlisted on his side. Turning to Krishna, he says that he cannot engage in such a war, that he perceives only evil omens, and that even if the oppressors, being ignorant, may be willing to fight with such dreadful consequences in view, he cannot do so, but must give up the battle 'ere it is begun. Thereupon:

"Arjuna, whose heart was troubled with grief, let fall his bow and arrows, and sat down on the bench of his chariot."

Every student of Occultism, Theosophy or true religion,—all being the one thing—will go through Arjuna's experiences. Attracted by the beauty or other seductive quality, for him, of this study, he enters upon the prosecution of it, and soon discovers that he arouses two sets of forces. One of them consists of all his friends and relations who do not view life as he does, who are wedded to the "established order," and think him a fool for devoting any attention to anything else, while the general mass of his acquaintances and those whom he meets in the world, instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults, but must end in a condemnation of theirs, if only by the force of example. The other opponents are far more difficult to meet, because they have their camp and base of action upon the Astral and other hidden planes; they are all his lower tendencies and faculties, that up to this time have been in the sole service of material life. By the mere force of moral gravity, they fly to the other side, where they assist his living friends and relatives in their struggle against him. They have more efficiency in producing despondency than anything else. In the poem it is referred to in the words addressed by Arjuna to Krishna:

"I am not able to stand; for my understanding, as it were, turneth round, and I behold inauspicious omens on all sides."

All of us are brought to this study by our own request made to our Higher Self, who is Krishna. Arjuna requested Krishna to be his charioteer, and to drive him forth between the two armies. It does not matter whether he now is consciously aware of having made the request, nor whether it was made as a specific act, in this life or in many another precedent one; *it was made and it is to be answered at the right time.* Some of us have asked this many times before, in ancient births of ours in other bodies and other lands; others are making the request now; but it is more than likely in the case of those who are spurred on to intense effort and longing to know the truth, and to strive for unity with God, that they have put up the petition ages since. So now Krishna, the charioteer of this body with its horses—the mind—drives us forth so that we may stand with our Higher Self and all the tendencies connected with it on one side, and all the lower (but not all necessarily evil) principles on the other. The student may, perhaps, with ease face the crowd of friends and relatives, having probably gone through that experience in other lives and is now proof against it, but he is not proof against the first dark shadow of despair and ill result that falls upon him. Every elemental that he has vivified by evil thinking now casts upon him the thought,

"After all, it is no use; I cannot win; if I did, the gain would be nothing; I can see no great or lasting result to be attained, for all, all, is impermanent."

This dreadful feeling is sure in each case to supervene, and we might as well be prepared for it. We cannot always live on the enthusiasm of heavenly joys. The rosy hue of dawn does not reach round the world; it chases darkness. Let us be prepared for it, not only at the first stage, but all along in our progress to the Holy seat; for it comes at each pause; at that slight pause when we are about to begin another breath, to take another step, to pass into another condition.

And here it is wise, turning to the 18th, and last, chapter of the poem, to read the words of the Immortal Master of life:

"From a confidence in thine own self—sufficiency thou mayest think that thou wilt not fight. Such is a fallacious determination, **for the principles of thy nature will compel thee.** Being confined to actions by the duties of thy natural calling, **thou wilt involuntarily do that from necessity,** which thou wantest through ignorance to avoid."

In this Krishna uses the very argument advanced by Arjuna against the fight, as one in its favor. In the chapter we are considering, Arjuna repeats the old Brahmanical injunction against those who break up the "eternal institutions of caste and tribe," for, as he says, the penalty annexed is a sojourn in hell, since, when the caste and tribe are destroyed, the ancestors being deprived of the rites of funeral-cakes and libations of water,[1] fall from heaven, and the whole tribe is thus lost. But Krishna shows as above, that

1. This reference by Arjuna is to the immemorial custom of the son, or descendants, offering to the departed, at stated times, funeral-cakes and water, called "Shradda and Pinda"—one of the so-called superstitions of the Hindus. It has always been a grave question with me, whether the boasted "freedom from superstition," of Western nineteenth century civilization is an un-

each man is naturally, by his bodily tendencies, compelled to do the acts of some particular calling, and that body with its tendencies are merely the manifestation of what the inner man is, as the result of all his former thoughts up to that incarnation. So he is forced by nature's law—which is his own—to be born just where he must have the experience that is needed. And Arjuna, being a warrior, is compelled to fight, whether he will or no.

In another chapter, the institution of caste is more particularly referred to, and there we will have occasion to go into that subject with more detail.

As stated in the last paper, the substratum, or support, for the whole Cosmos, is the presiding spirit, and all the various changes in life, whether of a material nature or solely in mental states, are cognizable because the presiding spirit within is not modifiable. Were it otherwise, then we would have no memory, for with each passing event, we, becoming merged in it, could not remember anything, that is, we would see no changes. There must therefore be somthing eternally persisting, which is the witness and perceiver of every passing change, itself unchangeable. All objects, and all states of what western philosophers call Mind, are modifications, for in order to be seen or known by us, there must be some change, either partial or total, from a precedent state. The perceiver of thse changes is the inner man—Arjuna—Krishna.

This leads us to the conviction that there must be a universally presiding spirit, the producer as well as the spectator, of all this collection of animate and inanimate things. The philosophy taught by Krishna, holds, that at first this spirit—so called, however, by me only for the purpose of the discussion—remained in a state of quiet with no objects, because as yet there was no modification. But, resolving to create, or rather to emanate the universe, IT formed a picture of what should be, and this at once was a modification willingly brought about in the hitherto wholly unmodified spirit; thereupon the Divine Idea was gradually expanded, coming forth into objectivity, while the essence of the presiding spirit remained unmodified, and became the perceiver of its own expanded idea. Its modifications are visible (and invisible) nature. Its essence then differentiates itself continually in various directions, becoming the immortal part of each man—the Krishna who talks to Arjuna. Coming like a spark from the central fire, it partakes of that nature, that is, the quality of being unmodifiable, and assumes

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mixed good, or any evidence of real progress. All such ancient forms have been swept away, and with them nearly every vestige of true religious feeling, leaving only an unquenchable thirst for money and power. In the present ignorance of the true reason at the bottom of these forms, the assertion is made that they mean nothing whatever. But in the Catholic church it is continued, and to some extent believed in, as is shown in their masses for the dead; surely these masses would not be offered if supposed to have no effect on the state of those for whom they are offered.

Although greatly corrupted and debased, it is in this church alone that these old practices are preserved. Shradda and Pinda are now neglected, because the inner constitution of man, and the constitution of the Macrocosm, are not understood in such a way as to make the ceremony of the slightest use.—W. B.

to itself—as a cover, so to speak—the human body[1] and thus, being in essence unmodified, it has the capacity to perceive all the changes going on around the body.

This *Self* must be recognized as being within, pondered over and as much as possible understood, if we are to gain any true knowledge.

We have thus quickly, and perhaps in an inadequate way, come down to a consideration of Arjuna as composed of all these generals and heroes enumerated in this chapter, and who are as we said, the various powers, passions and qualities included in the Western terms, "Brain and Mind."

Modern, physical, mental and psychological sciences have as yet but scratched the surface of that which they are engaged in examining. Physical science confessedly is empiric, knowing but the very outposts of the laws of nature; and our psychology is in a worse state. The latter has less chance for arriving at the truth than physical science, because scientists are proceeding to a gradual demonstration of natural laws by careful examination of facts easily observable, but psychology is a something which demands the pursuit of another method than that of science, or those now observed.

It would avail nothing at present to specify the Aryan nomenclature for all the sheaths—as they call them—that envelope the soul, becaues we as yet have not acquired the necessary ideas. Of what use is it to say that certain impressions reside in the *Anandamaya sheath.* But there is such an one, whether we call it by that name or by any other. We can, however, believe that the soul, in order to at last reach the objective planes where its experience is gained, places upon itself, one after the other, various sheaths, each having its peculiar property and function. The mere physical bram is thus seen to be only the material organ first used by the real percipient in receiving or conveying ideas and perceptions; and so with all the other organs, they are only the special seats for centralizing the power of the real man in order to experience the modifications of nature at that particular spot.

Who is the sufferer from this despondency?

It is our false personality, (as it has been called in Theosophical literature) as distinguished from Krishna—the higher self—which is oppressed by the immediate resistance offered by all the lower part of our nature, and by those persons with whom we are most closely connected, as soon as we begin to draw them away from all old habits, and to present a new style of thinking for their consideration.

For Arjuna, sinking down upon the seat of that chariot which is his body, fell back upon his own nature, and found therein the elements of search and courage, as well as those previous ones of gloom which arise first, being nearer the natural man. Reliance

1. It is also, of course, inherent in all nature.—W. B.

and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide.

The first consequences of the despondency

Are, to make us feel that the battle we have invited ought not to be carried on, and we then are almost overwhelmed with the desire to give it up. Some do give it up, to begin it again, in a succeeding life, while others like Arjuna, listen to the voice of Krishna, and bravely fight it out to the end.

Thus, in the Upanishads, in the holy Bhagavad-Gita, in the science of the Supreme Spirit, in the Book of Devotion, in the colloquy between the Holy Krishna and Arjuna, stands the first chapter by name:

"THE DESPONDENCY OF ARJUNA."

Salutation to the God of battles, to the charioteer, to him who disposeth the forces aright, who leadeth us on the victory, with whom alone success is certain: that he may guide us to where the never-dying light shineth: Om!

WILLIAM BREHON.

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WHICH IS VAGUE, THEOSOPHY OR SCIENCE?

IT is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, "All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp."

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity.

Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day act the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little

or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation. The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that there is such a thing as the soul, "for," he says, "no man has ever seen it, and none ever can; it cannot be demonstrated." With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is today as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for the astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this important matter. In Theosophy, however, on the other hand, although there is some vagueness with

mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But lt us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if theosophy is more vague than its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man,* says, in speaking of Darwin's teachings and lauding them: "Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly,* or we say, *without aim, without design.* In place of an arbitrary act we have a necessary law of evolution. * * * *A mechanical origin of the earliest living form* was held as the necessary sequence of Darwin's teaching." Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the smallest form we can see. There is not a single proof in present life, whether mineral, vegetable, or animal, that such a result from such a beginning could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind,* undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahman and Mulaprakriti and Hosts of Dhyan Chohans, but we allege design in everything, and our Parabrahman is no more vague than motion, or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of theosophy, relating as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN.

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In the heart is the Self. Here are a hundred and one channels. From them a hundred each, and in each of these, two and seventy-thousand branch channels. In these the distributing life moves. And by one, the upward, rises the upward-life. It leads by holiness to a holy world, by sin to a sinful world, by both to the world of men. —*From the Upanishads.*

JAPANESE BUDDHIST SECTS

IN Japan there are twelve principal Buddhist sects, all of them having different names and with different reasons for their inception. The chief priests of these met with Col. Olcott last year in friendly union for the purpose of seeing what could be done in the way of healing the differences which exist between the two great divisions of the church, and a short account of them it is thought will be of interest and value to the American theosophists.

I will name them in order and then tell of their different ideas in small space. They are:

The Ku-sha-shu, the Jo-jitsu-shu, the Ris-shu, the Hosso-shu, the San-ron-shu, the Ke-gon-shu, the Tendai-shu, the Shingon-shu, the Jo-do-shu, the Zan-shu, the Shin-shu, the Nichi-ren-shu. Many of these rely upon a certain book or books which give them their names.

The Ku-sha-shu is so called from the Book of the treasury of metaphysics which was composed by Vasubandhu or Se-shin. They have several other books, among which may be mentioned one which it is said was composed by five hundred Arhats or perfect men and is by name Dai-bi-ha-sha-ron. The various divisions of the inner man are given, and among them is a very peculiar property assigned to him and called Mu-hyo-shikin, which means "unapparent form." Though it is said to be formless, yet it is called form, and it means that when an action is done something relating to it is formed in the actor. The analysis of the faculties and other parts of man is very detailed. They say that all things are brought about by Karma except two, which are Space and Nirvana. It is also said that those who wish to be enlightened fully may be so in three births if they are assiduous, but if not, then it will take them sixty kalpas.

The Jo-jitsu-shu has a book entitled "The perfection of the truth." It has explanations of the Tripitaka as preached by Buddha, and is said to have been written by a Hindu who was a disciple of Kumarila Batta. The book is said to unite the best of many other schools of Buddhism. One peculiar view which deserves notice is that the past and future are unreal, but that as to things the present only is real. By meditation on the unreal character of things, even including the person himself, one claims enlightenment upon the destruction of passion. They have many books, and of these there is one commentary of 23 volumes and another in two.

The Ris-shu was founded about 617 A. D., it is said, by Do-sen from China. Its basis may be understood from a quotation taken from one of the works of the founder. He says, "If a man does not practice the Dhyana and Samhadi, that is, meditation and contemplation, he cannot understand the truth."

The Hosso-shu divides the whole mass of the doctrines of the

Buddha into the following: "existence, emptiness, an d the middle path," and they say that the doctrines of the Mahayana school to the number of 80,000 can be put in these divisions. The sect is said to study as to the real nature of things, and its divisions are so very numerous as not to be admitted here. According to them a man has to live for countless kalpas in the right way before he can become a Buddha.

The San-ron-shu is named from their having three shastras or books which cover the whole teachings of Buddha during his life. They think that, as the object of Buddha was to teach people according to their several and different abilities to take the truth, therefore any shastra that will teach them may be preached from. But of course they only use the Buddhist shastras.

Next comes the Ke-gon-shu, and it like some others takes its name from a book, the Ke-gon-gyo. They think their sutra was preached by Buddha soon after his enlightenment, and that by right thought on perfect enlightenment a man will reach it. Other rules are those common to all Buddhism. The name of the sect may be also Great-square-wide-Buddha-flower-adornment.

Ten-dai-shu, or the sect founded on the mount of Tendai in China, preaches the doctrine of "completion and suddenness." This of course sounds singular to ears not accustomed to these terms, but it means the completion of enlightenment and the immediacy of that state to all men. They say that if the disciple properly understands the secrets as to form and reason, he will become Buddha in this life even.

Shin-gon-shu sect also teaches that a man may reach to perfect enlightenment even in this life if he follows their doctrine, which is called the secret mantra. This latter is in respect to body, speech, and thought. A very notable method of this sect is this: if the doctrines are read lengthwise from top to bottom as in the writing of that country, then the apparent doctrine is known; but if the table of doctrines be read across the lines of writing, then the secret doctrines become known. This seems to be a very peculiar sort of cipher. This hidden doctrine is communicated to the disciples by the teacher. Lengthwise the gradual improvement of thought is explained, and crosswise the circle of the state of things is fully explained, and this is the secret doctrine. Without going into this it may be said to be a method of teaching very like that of Patanjali, in which the several sorts of thought are classified and directed to be got rid of, one by one, until the state of pure thought is reached. Thus the apparent doctrine drives away the dust of outer thought, and the secret one shows the inner truth. The final object is to know the source and bottom of one's thoughts, and thus to be able to reach the state of Buddha. There are many secret and curious things in the doctrine of this sect which it would be impossible to set down here from their great length.

To continue about the sect of Shin-gon. It would not be possible to fully explain their doctrines in one book, much less in one article. These are merely notes. They speak of three secrets and

call them those of "body, speech, and mind," that is, the actions of these. The apparent form of all things is that o fthe five elements, and that is the secret of body. In the Hindu school of Patanjali we find an aphorism relating to the disappearance of the body, or, more properly, of the power to make another unable to see it, and this comes when one has found out the secret of form.[1] The Shin-gon-shu say that this secret is only understood by a Buddha.

Nichi-ren-shu was founded by Nichi-ren, who gave out for his followers the doctrines found in the Suddharma-pundarika. They believe that Buddha taught people gradually by expedients and different methods, although he had all the time but one means or vehicle. They have three great secret laws which have reference to the three great bodies of Buddha, and those are by name, *Dharmakaya, Sambhogakaya, and Nirmanakaya.*[2] Th chief object of worship is the great Mandala of the ten worlds, and it represents the original Buddha of remote times. The wisdom, virtue, and knowledge of all men and sages of every region are the powers of this Buddha, who dwells in every place, is free from birth and death, and is the Buddha of performance. Sakyamuni said he was this original Buddha and also that we ourselves are the same, and thus we are to meditate on this chief object of worship for our salvation.[3] A man should remember that his own body is that of the original Buddha, that his dwelling place is the Pure Land of constantly calm light, and his thought the Good law. The weak man may enter on the path by this teaching.[4]

The Shin-shu calls itself the True Sect of the Pure Land. The object is to be born in the pure land of Amitabha, a Buddha who in the very remote time made a vow and prayer like this: "If any of the living beings in the ten regions who have believed in me with true thoughts and desire to be born in my land and have even to ten times repeated the thought of my name should not be born there, then may I not obtain the perfect knowledge." With this prayer in view he lived for many kalpas for the purpose of perfecting his merit, so that any one who made use of his name might be thereby eventually saved. It is held that men in general have not enough power of their own to enable them to reach over death, yet at the same time it is allowed that there are some such men out of whom at last come the Buddhas. The common man who repeats this name will at last be led to virtue, and from that to wisdom and finally perfection.

The Jo-do-shu is also a sect of the pure land, and I cannot perceive much difference between it and the other of the same view, as the differences which exist between them are small. They had a teacher who taught about the belief in Amitabha, and Ryu-ju said

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1. On page 705 of the 2d vol. of the **Secret Doctrine** is this: "Till our human form came into being, in which all things are comprised and **which contains all forms.**" and in the note to it: "This sentence contains a dual sense and mystery which if and when known confer tremendous powers upon the adept to change his visible form." (Ed.)
2. See the **Voice of the Silence**, where these are explained. (Ed.)
3. In the Bhagavad Gita the same is said in effect. (Ed.)
4. This sect certainly preaches the doctrine of non-separateness. (Ed.)

that "in the great sea of the law of Buddha faith is the only means to enter."

Zen-shu is the sect of contemplation, and is thought to derive its name from the Sanscrit word Dhyana, or contemplation. They think that besides all the various and great doctrines there is as well another which may be called the secret doctrine, and that comes through one line of transmission and is not dependent on any one's utterances. This must mean that the truth comes to one as the result of his own thought.

After all this it must be plain to any one who may read this that there is in fact very little difference between any of the sects of which I have been permitted here to speak, and that their existence is due to the fact that Buddha did, as all well know, teach in many different ways, so that he might make an entry into the many different kinds of minds which men possess. For one man will have a mind that by nature is always in the state of contemplation, and another will not be able to do more than have a great longing for the things of the spirit, and hence this latter sort of man would not be able to understand the abstruse parts of the doctrines of the great Lord. And so in the history of the life of Buddha we find that the time came when he made up his mind that he would tell the disciples that there was really only one way in which to look at the problems of life, although he had taught them in many another way for many years. Then some of the disciples who were not able to understand this rose, and, after saluting him, left the assembly. The learned Buddhist knows that it is Karma which makes these differences, working together with the law of reincarnation, so that one man has only reached to a certain place in his spiritual learning, and is not in any way able to understand those things that relate to a longer practise of right thought in other lives. Other men, however, have gone through all of this and are fitted to clearly grasp even the most abstruse doctrines of the Master. And yet, indeed, there is a great mystery here which will be apprehended by some, and that is that there is no man in any region who may not, if he will, grasp even the most difficult part of the law, but he has to have a faith which is perfect and live a life which is pure in all its parts.

The doctrine of the Pure-Land sect is one that is meant to help all the common men, for it looks like a way of being freed from sin by the virtue of another being, yet it also is capable of another interpretation, and it is only one of the expedients of the great Lord to make men take advantage by an easy way of their own hidden natural powers. It is quite true that if any one will call on the name of this Buddha he will be saved, for the act of so calling and aspiring has the effect of bringing to the surface the whole spiritual life and experience of the man from out of the dim and almost forgotten past. So even with this doctrine the man does in fact save himself, which is the true law of the Buddha and the one that underlies his whole teachings. As the years roll by and as the Kali yuga rushes further on, it will be found that the teachings of Buddha are great, wide, square, full of adornment, all comprehend-

ing, easy to understand, capable of taking us out of the ocean of rebirth in any of the ten different ways, and that in the course of time the Buddha will come again and will make perfect the imperfect renderings of his law which he alone is able to give to the world in a perfect state.

Let us remember the mystery of body, speech, and thought!

KYO-RYO-YA-SHA.

(The foregoing article was first printed by Mr. Judge in *The Path,* for November and December, 1890.)

CLOSED OR OPEN LODGES?

THE Theosophical Society has never prohibited Private Branches. If five Members-at-large can exist separately, they can exist together; for they are no worse off when organized than when not. It is conceivable, moreover, that there may be special circumstances where publicity is undesirable,—as where there is exceptional local bitterness against Theosophy, or where the Charter-members are as yet too few or too ill-instructed to furnish papers and discussions of value to outsiders, or where want of intellectual capacity might excite derision in the community instead of respect. Another case is possible,—where the Charter-members organize for the express purpose of providing open meetings, but temporarily hold only closed ones while studying and otherwise preparing themselves for fitness to edify visitors. In any one of these cases a provisional privacy is altogether legitimate.

But there is another case less commendable. It is where a group of Theosophists choose exclusiveness because they desire only those of their own set, or because they fear ridicule if known as F. T. S., or because they intend organization merely as a furtherance to their own intellectual culture or to the attainment of psychic power. The foundation of such a Lodge is timidity or selfishness, and on neither can a sound Theosophical superstructure be erected.

And what, in fact, has been the fate of Private Branches in the American Section? Five Charters to such have thus far been issued. Of these five Branches, two died quietly and soon, one surrendered its Charter, one is virtually extinct, and one is of too recent formation to have a history. No one has contributed to the strength of the Society, to the extension of its teachings, or to the multiplication of its members.

There must be a reason for this. Nor is it hard of detection. The reason is simply that the essential idea of a permanently-closed Lodge and the essential idea of a Theosophical Branch are directly opposed. There is, indeed, a contradiction in the very words, "Private Branch." A "Branch" is an offshoot of a parent tree, not

under-ground but above-ground. If you take away exposure to the sunlight and the air and the hardening forces of Nature, confining the young shoot to darkness and mystery and isolation, you not only deprive it of the very nourishment essential to its growth, but you perpetuate the interior forces which will ensure its decay. Nor only so. A "Private Branch" lacks the very marrow of Theosophical life,—altruism. Theosophy is not a bank-deposit which one hoards in secret for contemplation and delectation; it is a purse of Fortunatus, which fills up as fast as one empties it for the benefit of others. The true Theosophic spirit fixes its eye on the needs of a vast humanity in ignorance, knows that there is no other way to overcome ignorance and its consequences than by imparting truth, and queries how most efficaciously this may be done. The Theosophist thus animated joins the Society to help it, feels the want of sympathetic intercourse and of organized strength, exerts himself to form a Branch of the like-minded, projects work for it, values it because it makes possible a systematic outflow of knowledge and influence on the vicinage. He knows very well that, as the measure of his own Theosophic vitality is the degree in which he works and not merely meditates, so also it is with a Branch. In truth, a vigorous Theosophic spirit, filled with philanthropic earnestness to propagate truth, must feel somewhat repressed when discussing Cosmogony and the Seven Principles in a closely-tyled Lodge, and have a suspicion of incongruity and discomfort. The spectacle of a snug and smug group gravely examining eternal verities which nobody else is allowed to hear of, verges somewhat on the ludicrous. This is one of the cases where a sense of humor keeps people out of absurdities as well as out of errors.

It can never be too often repeated that *real* Theosophy is not contemplation or introspection or philosophizing or talk, but work, work for others, work for the world. We are told that the one fatal bar to progress is selfishness in some one of its Protean forms. It will never be overcome by thinking about oneself, but by *not* thinking about oneself. And as we have to think about something, the alternative is thought for others and how to help them. As the mind fills with such schemes and the hands take hold of them, self-interest is displaced and egoism fades out. Selfishness dies of inanition, and altruism grows because constantly fed. And all this time true progress goes insensibly on. The mind clears of prejudices and fogs, the spirit grows more sunny and cheerful, peacefulness settles over the whole interior being, and truth is seen with greater distinctness. For the great hindrance to evolution is decaying away.

This is equally true of a Branch. So long as it exists only for the improvement or entertainment of its members, the selfish principle is dominant, for selfishness is not the less genuine because applied to purposes in themselves high. Such a Branch does not expect to grow, it probably does not desire to grow, and it surely will not grow. What is there to make it grow? It lacks that essence of all life and growth which pervades everything vital.

The opposite conception of a Branch, that of an organized force for the better propagation of truth, supplies just such a lack. Preparation of papers or discussions does not mean the mere exhibition of personal ideas, still less speculation on curious and recondite problems, but the arrangement in lucid language of those apprehensions of truth which the thinker believes to have intellectual or practical value. It is a gift to others, not a display of self. The life-principle of all Nature flows through the being, clarifying thought, vivifying motive, energizing speech. Then it flows without, warming dull or listless ears, arousing attention, exciting interest, stimulating inquiry. So the influence spreads, attendance increases, the Branch grows.

The history of open Branches demonstrates what might otherwise seem theory. As they have kept in view a missionary purpose and exerted themselves to make meetings interesting and instructive to outsiders, they have thriven. One Branch through years rarely adding a member to its small list, made its meetings open. In two years it enlarged between three and fourfold. Very naturally so. The fact of publicity becoming known, visitors drop in. Some suggestive topic pleases them, they attend again, feel an interest, then a charm, then a devotion. Then they join the Branch and invite others. Progress and prosperity follow.

While it would not be right for the T. S. to prohibit Private Branches, it would be wrong for it to look upon them as other than temporary and provisional, the missionary function being in abeyance only. Those who prepare the way for and those who organize Branch Societies would do well to lay stress upon the true conception of a Branch as a living, active, aggressive agency, not a proselyting scheme, but a means for circulating truth. Its outside effects are the main ones. If the members strive to benefit non-members, they will surely edify themselves. And between the energy of a Branch and its growth, there will always be a relation. Stationary membership almost certainly implies apathy, as an increasing one implies the reverse.

And, on the other hand, Branch members need to feel that public notice and Branch growth are only possible as meetings are made interesting. It is exactly so with the Churches. If the service is tame and the preaching imbecile, people will not go. Nor, perhaps, should they. Life is too short to be bored. The Oxford Don who passed his Sundays in the fields rather than in church said that he "preferred sermons from stones to sermons from sticks"; and Theosophists, much more non-Theosophists, will choose an evening with books if the alternative is a Branch meeting which is lifeless, or where everything is left to chance, or where the intelligent are outraged with drivel. But where the leading speeches are duly and truly prepared, and the essayists worthy and well qualified, a state of things is brought about when attendants will seek to gain admission to further rights and benefits. Thoughtful contribution to open Branch discussions is as truly an aid to Theosophy as is sustentation of its periodicals or its work, and immediately tends to

bring about that enlargement of the Society which we hope for as impressive to the public, conducive to our strength, and expressive of our advance. HARRIS P.

(The foregoing article was first printed by Mr. Judge, in *The Path*, for May, 1890.)

CONVERSATIONS ON OCCULTISM

Student.—What principal idea would it be well for me to dwell upon in my studies on the subject of elementals?

Sage.—You ought to clearly fix in your mind and fully comprehend a few facts and the laws relating to them. As the elemental world is wholly different from the one visible to you, the laws governing them and their actions cannot as yet be completely defined in terms now used either by scientific or metaphysical schools. For that reason, only a partial description is possible. Some of those facts I will give you, it being well understood that I am not including all classes of elemental beings in my remarks.

First, then, Elementals have no form.

Student.—You mean, I suppose, that they have no limited form or body as ours, having a surface upon which sensation appears to be located.

Sage.—Not only so, but also that they have not even a shadowy, vague, astral form, such as is comomnly ascribed to ghosts. They have no distinct personal form in which to reveal themselves.

Student.—How am I to understand that, in view of the instances given by Bulwer Lytton and others of appearances of elementals in certain forms?

Sage.—The shape given to or assumed by any elemental is always subjective in its origin. It is produced by the person who sees, and who, in order to be more sensible of the elemental's presence, has unconsciously given it a form. Or it may be due to a collective impression on many individuals, resulting in the assumption of a definite shape which is the result of the combined impressions.

Student.—Is this how we may accept as true the story of Luther's seeing the devil?

Sage.—Yes. Luther from his youth had imagined a personal devil, the head of the fraternity of wicked ones, who had a certain specific form. This instantly clothed the elementals that Luther evoked, either through intense enthusiasm or from disease, with the

old image reared and solidified in his mind; and he called it the Devil.

Student.—That reminds me of a friend who told me that in his youth he saw the conventional devil walk out of the fire place and pass across the room, and that ever since he believed the devil had an objective existence.

Sage.—In the same way also you can understand the extraordinary occurrences at Salem in the United States, when hysterical and mediumistic women and children saw the devil and also various imps of different shapes. Some of these gave the victims information. They were all elementals, and took their illusionary forms from the imaginations and memory of the poor people who were afflicted.

Student.—But there are cases where a certain form always appears. Such as a small, curiously-dressed woman who had never existed in the imagination of those seeing her; and other regularly recurring appearances. How were those produced, since the persons never had such a picture before them?

Sage.—These pictures are found in the aura of the person, and are due to pre-natal impressions. Each child emerges into life the possessor of pictures floating about and clinging to it, derived from the mother; and thus you can go back an enormous distance in time for these pictures, all through the long line of your descent. It is a part of the action of the same law which causes effects upon a child's body through influences acting on the mother during gestation.[1]

Student.—In order, then, to know the cause of any such appearance, one must be able to look back, not only into the person's present life, but also into the ancestor's past?

Sage.—Precisely. And for that reason an occultist is not hasty in giving his opinion on these particular facts. He can only state the general law, for a life might be wasted in needless investigation of an unimportant past. You can see that there would be no justification for going over a whole lifetime's small affairs in order to tell a person at what time or juncture an image was projected before his mind. Thousands of such impressions are made every year. That they are not *developed into memory* does not prove their non-existence. Like the unseen picture upon the photographer's sensitive plate, they lie awaiting the hour of development.

Student.—In what way should I figure to myself the essence of an elemental and its real mode of existence?

Sage.—You should think of them as *centres of energy* only, that act always in accordance with the laws of the plane of nature to which they belong.

Student.—Is it not just as if we were to say that gunpowder

1. See **Isis Unveiled** in the chapter on Teratology. (ED.)

is an elemental and will invariably explode when lighted? That is, that the elementals knew no rules of either wrong or right, but surely act when the incitement to their natural action is present? They are thus, I suppose, said to be implacable.

Sage.—Yes; they are like the lightning which flashes or destroys as the varying circumstances compel. It has no regard for man, or love, or beauty, or goodness, but may as quickly kill the innocent, or burn the property of the good as of the wicked man.

Student.—What next?

Sage.—That the elementals live in and through all objects, as well as beyond the earth's atmosphere.

Student.—Do you mean that a certain class of elementals, for instance, exist in this mountain, and float unobstructed through men, earth, rocks, and trees?

Sage.—Yes, and not only that, but at the same time, penetrating that class of elementals, there may be another class which float not only through rocks, trees, and men, but also through the first of the classes referred to.

Student.—Do they perceive these objects obstructive for us, through which they thus float?

Sage.—No, generally they do not. In exceptional cases they do, and even then never with the same sort of cognition that we have. For them the objects have no existence. A large block of stone or iron offers for them no limits or density. It may, however, make an impression on them by way of change of color or sound, but not by way of density or obstruction.

Student.—Is it not something like this, that a current of electricity passes through a hard piece of copper wire, while it will not pass through an unresisting space of air.

Sage.—That serves to show that the thing which is dense to one form of energy may be open to another. Continuing your illustration, we see that man can pass through air but is stopped by metal. So that "hardness" for us is not "hardness" for electricity. Similarly, that which may stop an elemental is not a body that we call hard, but something which for us is intangible and invisible, but presents to them an adamantine front.

Student.—I thank you for your instruction.

Sage.—Strive to deserve further enlightenment!

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All the past shows us that difficulty is no excuse for dejection, much less for despair; else the world would have been without the many wonders of civilization.—*The Gates of Gold.*

HIDDEN HINTS IN THE SECRET DOCTRINE

(From p. 128 to p. 160, Vol. I.)*

Nirmanakayas. First reference to these on *p. 132, note,* where they are called "the surviving spiritual principles of men," and in the text they are those who *reincarnate for the good of the world* if they choose.

Electricity again is mentioned as *Life, p. 137, 4th line; also p. 139, line 17;* also a form of "Fohat"; *also p. 145 (b).*

Ether only partially manifested, and not to be fully so until the 5th round, *p. 140.*

That entities are constituted of many units, each an entity. Thus that "Fohat," elsewhere called "an Entity," is not one undivided entity, but is made up of others; and that there are as many Fohats as there are worlds. *Note 2, p. 143, and p. 145 (b).*

Elixir of life. A hint thereupon. *Note 2, p. 144.*

Elementals concerned in all forces, *e. g.,* that electricity, magnetism, cohesion, and the like, are made up of elementals. These, of course, are not all of one class, but of several, *p. 146.* Near the end of this page it is inferentially stated that elementals are generated in millions by other beings. This must be, in fact, a transforming process in the atoms. By referring to *p. 143* a broad hint will be found as to this in the remarks upon the "fate of an atom" once caught into any world sphere, and the means of getting out through "a current of efflux." Is this *efflux* through the transforming being?

The Moon. In what sense dead? Only as to her inner principles. Her physical principles are not dead, but have a certain activity, *p. 149, note I.* And her spiritual principles have been transferred to this earth, *p. 155, note,* and *p. 156, line 6.*

Disappearance of the Moon will have occurred before this earth has passed through her 7th round, *p. 155, note.*

Archetypal Man on Globe. A. *p. 159, last para.* Here is a most interesting hint not often referred to and opening up a vista of thought. In the 1st round of the monads in this chain of planets, the monads from the preceding chain of worlds—say the moon's chain—*become human beings* on Globe A. But in the 2d round the process alters, and it is in the 4th round that man appears on this earth, the 4th Globe. To quote: "on globe A man rebecomes a mineral, a plant, an animal, on globe B, C, etc. The process changes entirely from the 2d round, but—" This abruptness is to give the

*References are to the paging of the oridinal edition of the **Secret Doctrine.**

hint to intuitional investigators, and opens up as great a problem as the 8th sphere seemed once to be and still perhaps is. But we may ask if on Globe A—unseen by us—the archetypal process does not obtain?

(The foregoing article was first printed by Mr. Judge in *The Path* for March, 1891.)

ON THE LOOKOUT

Mr. George Santayana in his new volume, "Winds of Doctrine," confesses himself to be ill at ease as he watches the mental drifts and currents of the day. The boundaries of the schools have been swept away by a new order of thought that refuses alike to be classified or catalogued. There was a time when the religionist, the scientist, and the philosopher lived each in his own water-tight compartment and consumed his own dogmas in contemptuous isolation, but now, says Mr. Santayana, "a bishop may be a modernist, a chemist may be a mystical theologian, a psychologist may be a believer in ghosts." Labels no longer mean anything at all, and orthodoxy has become a thing of the past. It is all very disquieting.

But Mr. Santayana is specially concerned at the misfortunes of science. It was only a few years ago that science promised to tell us exactly what we ought to believe and seemed ready to enforce its own particular methods upon every department of research. The test tube alone was to confer the insignia of true knowledge and whatever refused to be weighed and measured was to be declared as non-existent. But now it seems that a change has come over the spirit of our dream. The science that was to capture philosophy has itself been captured by philosophy. Promising to supply a new and solid foundation for philosophy—a foundation of weights and measures—it "has allowed philosophy rather to undermine its foundation and is seen eating its own words, through the mouths of some of its accredited spokesmen." What could be more perplexing?

We may reasonably believe that Sir Oliver Lodge is responsible for the perturbations of Mr. Santayana. For Sir Oliver has shown himself to be a stubborn and obstinate heretic for whom no auto da fe fire could be too hot. Speaking as an "accredited spokesman" of science he has dared to say that there are means of knowledge of which the laboratory knows nothing. He says that mysticism is one such means of knowledge, and that "If the voices of Socrates and of Joan of Arc represent real psychical experiences, they must belong to the intelligible universe." They must be a part of the scheme of things, a part pregnant with significance for the human race. And then this "accredited spokesman" of science continues: "The prescient insight of genius—of poets and prophets and saints—was of supreme value, and the access of these inspired seers to the heart of the universe was profound." Was there ever before such a heresy as this? Imagine the audacity of it—the assembled scientists of the world invited to consult the poets, prophets, saints, and seers for information as to the "heart of the universe," not for flights of fancy or of frenzy, but for information. And yet there are those who would measure the success of Theosophy by a reference to the United States religious census or by some similar statistical process of head counting, seemingly unaware that Theosophy now holds the field. By whatever name it may be known it is the unseen steersman alike of philosophy and of science.

And we are by no means confined to Sir Oliver Lodge when considering the position of the scientists who have seen a great light. Opportunely comes

a letter published by the London *Spectator* and written by the late Alfred Russel Wallace. The letter was addressed to a correspondent who had difficulties of his own on the subject of consciousness and its sources, and who had appealed to Dr. Wallace for aid. The reply contains the following passage: "I can realize that at a certain epoch when the physical form and the brain had been sufficiently developed, some spiritual being by mental impression and will power gave the offspring a portion of his or her own spirit nature, This, too, may be incredible to you, but it is not so to me. The spirit or 'immortal soul,' thus begun, developed and was transmitted to all succeeding generations."

Now putting one one side a certain dubiety of terminology incidental to the language we have here an epitome of many cosmogonical chapters of the *Secret Doctrine*. The reader can find them for himself. Let him read what H. P. Blavatsky has to say about the Solar Gods, the Agnishwatta Pitris, the War in Heaven, about Prometheus, and Christ, and the Divine self-sacrifice that gave Mind to the Mindless and so made self-sacrifice the law of life. It is all there, and it was written many years before Dr. Wallace found that "it may be incredible to you but it is not so to me."

Dr. Wallace seems to have read not only the *Secret Doctrine* but also Pantanjali. In the same letter he goes on to say that he is interested in the foregoing theory because it accords with another view of his "that the earth exists for the development of man." Patanjali says that the universe exists for the purposes of Soul, that is to say, for the coming to self-consciousness of the one life of Kosmos. It is the one supreme ideal, the "thought divine" of Occultism, and the grain of sand and the mind of a Plato alike are milestones upon its way.

But signs of the spiritual revolution are now so numerous as to be almost embarrassing. A report in an English newspaper tells us of a speech recently made to the students of Edinburg University by Lord Chancellor Haldane, whose visit to America a month or so back aroused so much sympathetic interest. Lord Haldane told his auditors that cynicism and indifference toward philosophy were marks of small minds and not of great ones. But there had been a shifting of position during the last few years. "We look nowadays," he said, "to mind for the interpretation of matter, rather than to matter as the source of mind." And so we are reminded once more of the practical extinction of materialism in the world of intellect. Unfortunately it has percolated downwards to metal strata, from which it is not so easy to dislodge it. Science, disowning materialism, now finds that it has saturated the collective mind of the masses and bids fair to work unutterable havoc therein. It may be remembered that Francis Grierson, musician and essayist, who is now visiting America, said recently that the day is not far distant when the governments of the world will have to combine against materialism just as they have combined against tuberculosis, which is by far the lesser evil of the two. Anarchy and murder, said Mr. Grierson, are the logical sequel of materiolism. If my adversary is no more than a body, why should not I kill that body if I wish to? Why should not he kill me? Materialism and civilization cannot exist side by side in the same humanity. They must destroy each other, and we seem to be now watching the dawn of that Homeric struggle.

Dr. E. A. Wallis Budge announces a new facsimile edition of the Egyptian Book of the Dead. There is already a facsimile edition of the Papyrus of Ani in all its beautiful colors, but it is of an unhandy size, and now we have this smaller issue with its ingenious system of folded plates.

Our Egyptian commentators seem still to labor under their old and fatal disability. The religion and philosophy of Egypt must still be considered as the "lispings of an infant humanity." No matter how majestic the panorama of Egyptian attainments it has now become a fixed rule to apply to it certain accepted formulas consistent with a theory of human growth that has now be-

come impossible and absurd. Thus we are informed that the "Book of the Dead" is the collection of "spells or charms which the wealthy Egyptian had buried with him to assure his welfare in the next world." It may be that in a few thousand years' time the achaeologists of that day will be saying the same thing of the tombstone inscriptions of the present time that they will then be unearthing. They may come to the sapient conclusion that Christians worshiped doves and lambs, just as we are told now that Egyptians worshiped crocodiles and cats because they found in crocodiles and cats come fitting emblems of spiritual truths. Now here is one of the "spells or charms" to be found in the "Book of the Dead." It is part of the plea of the "dead men" before the judgment seat of Osiris.

> I bring unto you truth! I have destroyed the evil within me! I have committed fraud and evil against no man! I have oppressed no man! I have never diverted justice in the halls of human judgment! I have committed no wickedness against my brothers upon earth! I have never caused any man to work beyond his strength! I have not been anxious! I have not been weak nor wretched! I have never caused a slave to be ill-treated! There is not through fault of mine a suffering one, nor a sinful one, nor a weeping one in all the world! I have deceived no man! I have never given false measures! I have not added to the weight of the balance! I have never failed to give bread to the hungry, water to the thirsty, clothing to the naked, succor to him who was in need! I have never harmed a child nor injured a widow! I have neglected neither the beggar nor the needy, nor did I allow anyone to be ahungered, and for the widows I cared as though their husbands were alive! I never refused shelter to the traveler nor closed my door to him who would enter from without! I have purified myself by love, and my heart is pure, pure, pure!

Now if these are "spells and charms" it would be well for us to have more of them. How many of our religionists of today could make such "spells and charms" as these? How many are even conscious of the need of them?

A biography of the first Lord Lytton by his grandson, the Earl of Lytton, gives us an authoritative statement as to the beliefs of the great novelist in Occultism and the psychic phenomena that were first coming into notice some half a century ago. Into the opinions of the author we need not enter. They are of the conventional kind, but we may be grateful for the actual letters of the novelist himself since these are necessarily authoritative and conclusive. Writing to Mr. Hargrave Jennings, who is so often quoted by H. P. Blavatsky, he says:

> There are reasons why I cannot enter into the subject of the Rosicrucian Brotherhood, a society still existing, but not under any name by which it can be recognized by those without its pale. But you have with much learning and much acuteness traced its connection with early and symbolical religions and no better book upon such a theme has been written, or indeed could be written, unless a member of the Fraternity were to break the vow which enjoins him to secrecy.

In 1853 we find Lord Lytton writing to his son on the subject of the "spirit communications" that were then coming into so much attention. He had witnessed many of them and they failed to impress him except as a scientific curiosity. He says:

> They profess to be the spirits of the dead, but I much doubt, supposing they are spirits at all, whether they are not rather brownies or fairies. They are never to be relied on for accurate answers, though sometimes they were wonderfully so, just like clairvoyants. . . . It does not inspire awe, but rather heightens the spirits and produces a gay humor.

Writing again to his son during the same year, Lord Lytton says that he has been continuing his investigations but with an increase of scepticism, not in the reality of the phenomena, but in the explanations that were given by those who produced them. He writes:

> Still, whatever these communicants be, as yet they "palter with us in a double sense," do not enlarge our knowledge, and I doubt if any practical end can be gained. I shall now, therefore, in all probability dismiss forever these researches. . . . But enough proves that there are wonderful phenomena in our being all unknown to existing philosophy.

In the same year Lord Lytton writes to Lord Walpole a brief note that may be reproduced in full. He says:

> I have been pursuing science into strange mysteries since we parted, and gone far into a spiritual world, which suffices to destroy all existing metaphysics and to startle the strongest reason. Of this when we meet. O poor materialist!

Lord Lytton writes to Lady Combermere on October 3, 1854, replying to some questions put to him by that lady on the phenomena of spiritualism. He says:

> I see no reason to suppose that the phenomena recorded, strange though they be, are necessarily occasioned by spirits without this world; and the usual retort, "What else can they be?" seems to be a very childish and irrelative question. We can only answer as yet, as a sensible savage would answer of communications by the electric telegraph, "We don't know yet." We have no business to conclude that whatever we can't account for is therefore supernatural on the one hand, or a trick on the other. . . . From the most attentive enquiry I can give to the subject, I believe that these communicants, whatever they be, whether impressions which science may hereafter account for (as I think most probable) or imperfect, fragmentary and dream-like communications from agencies, distinct from humanity, they serve no useful purpose, nor will conduce to any higher knowledge. They may be very injurious to ordinary understandings, and very disappointing to the highest.

A still more important communication is addressed to John Forster and dated December 3, 1861. Lord Lytton writes:

> I do believe in the substance of what used to be called Magic, that is, I believe that there are persons of a peculiar temperament who can effect very extraordinary things not accounted for satisfactorily by any existent philosophy. . . . The mystery of dreaming is the vexed question to this day between materialists and immaterialists. Spectral phenomena are dreams turned inside out.

There is much more of the same kind, but the above will suffice as showing the extent to which Lord Lytton had sensed the fallacies of an order of psychic phenomena that were to be so fully elucidated a few years later by H. P. Blavatsky. How much Lord Lytton actually knew must remain undetermined. Perhaps more than we suppose. In the *Secret Doctrine* (1.626) we find a reference to the Dhyani Buddhas with which the initiate comes face to face at his last and supreme initiation, and H. P. Blavatsky asks, "How much did Bulwer Lytton know of this mystic fact, when describing, in one of his highest inspirational moods, Zanoni face to face with his Augoeides?"

God is invisible and indefinable; what we can define or see is not God. Men desire in their speculations to apprehend God: they apprehend in His place—the devil, who would also pose as God.—MARTIN LUTHER.

The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly.—*Letters That Have Helped Me, Vol. II.*